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Disce quasi semper victurus; vive quasi cras moriturus.

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To Signor Gregori.

— T. F. Howard

GREGORI, 'tis, in truth, an art divine,
Thus on the blank and silent wall to wake
These speaking human features; yea, to take
The semblance of the spirit's inner shine,
And touch with daring hand the very line
That parts unseen and seen: it is to make
A work most like the dread Creator's!—Ache
Of eye nor brain nor hand in thy design
Appears, but artless ease and life and grace,
As if it were the unconscious growth of warm
Reality; yet ever lurks some charm
Of art, half-hidden touch, where still we trace
The seeming presence of the absent face,—
So canst thou nature's double deftly form!

E.

Reasonable Mysteries versus Rationalism.

"Admit a God—that mystery Supreme!
That Cause uncaused! all other wonders cease,
Deny Him—all is mystery besides;
Millions of mysteries! each darker far
Than that thy wisdom would unwisely shun,
So weak our reason, and so great our God,
What most surprises in the Sacred page
Or full as strange, or stranger, must be true.—Young.

"The mysterious points of religion," says Rev. Father Rutter in the prefatory remarks to his *Life of Christ*, "being so highly objectionable to our modern Deists and Freethinkers, and so constantly urged by them as an invincible argument against the belief of revelation, let us see whether such objections are founded in reason, and ought really to prove an obstacle to the progress of Christianity. As to the maxims of morality taught by Jesus Christ, they are so agreeable to reason, say our adversaries, that had He confined Himself to them, mankind would long ago have professed themselves His disciples; a religion without mysteries, they add, is what ought to be announced to men if we would insure their rational submission. But are these pretenders aware that in requiring a religion without mysteries they require a thing totally impossible? This they will find to be the case, if they give themselves time and take the trouble to reflect impartially on the subject. For if they attempt to form for themselves a religion which is agreeable to their own fancy and judgment, it must necessarily comprise something incomprehensible to reason, since whatever system of religion they may adopt they will certainly not exclude from it a Divine Being existing from eternity. Now what is there, I would ask, more inaccessible to reason, and consequently a greater mystery, than eternity? Judge, then, with how little reason they object to the mysteries of our

Religion, since they themselves, with their natural religion, are compelled to bend to the same yoke. We go further, and maintain that to admit things which surpass our understanding is so much in the nature of our present condition, that Atheists themselves are not exempt from the same difficulty. What is more incomprehensible than to make blind hazard, mere chance, the author and preserver of that beautiful order which displays itself in every part of the universe? But perhaps they would have the world to be eternal and self-existent! admitting this to be the case, what will be the consequence? They will fall back again into the impenetrable abyss of eternity. Since mysteries, then, present themselves to us on all sides, it must be extreme folly in man to revolt against them, and to take occasion from them of rejecting the evidences of Christianity. For let man look only into himself and he will discover various mysteries impenetrable to the greatest human wisdom. The union of the soul with the body—their mutual dependence on each other,—the nature of thought—the extent of the memory—the mechanism of the senses—even the production of a blade of grass, the formation of a mushroom, are things incontestable, of which we have daily experience, and yet they are enveloped in impenetrable darkness, and elude our most laborious researches. Why, then, should we be surprised at finding mysteries in religion, since all nature is full of them? The limited understanding of man meets with difficulties at every turn; and there exists only God whose infinite knowledge extends to all things." Man is a mystery to himself,—he cannot understand the mechanism of his own being, which takes up so small a part of creation; and yet man, whose finite understanding cannot take in the living, ever present mystery of his own being, would in his proud self-conceit do away with all mystery! How inconsistent in such a creature to presume to dictate terms to that Supreme Being by whose simple fiat these complicated things were brought into existence, and by whose simple volition they move in the beautiful order in which we behold them!

God, having created the heavens and the earth, the sun and the moon, the stars and the planets, and even the animals, in the first instance, finally created man, after His own image and likeness, and appointed him master of the whole earth and all it contained; for all were created, first, for God's own glory and the manifestation of His bounty, and secondly for man's benefit. "Let him [man] have dominion over the fishes of the sea, and over the fowls of the air, and over the beasts, and over the whole earth, and over every creeping creature that moveth on the face of the earth."* Man, then, was superior to all the created forces of nature, being, as we read in Holy Scripture, "lit-

* Genesis, i, 26.

tle less than the angels": "Thou hast made him a little less than the angels: Thou hast crowned him with glory and honor, and set him over the works of Thy Hands; Thou hast subjected all things under his feet,"* and the version of the seventy interpreters on the above words, "made him a little less than the angels"—in conformity with the original Hebrew—says that He made man a *little less than God*; *Elohim*, which generally means God, being used in this instance; yet, as we see, man, although elevated so far above all creatures, and partaking in a measure of the nature of God, being endowed with a soul and reasoning faculties by the Creator—although having all creatures subject to him, man is still so far in subjection to the Creator that he cannot understand the simplest mechanism by which the forces of nature act, in conformity to the Divine Will. This mechanism is to him a mystery: and as such it was evidently intended in the Divine Economy; but in the face of this self-evident mystery, in the face of the series of natural mysteries that we every day behold, we see proud men who would do away with all mystery, who would propagate a religion of their own making in which mysteries would have no place! Strangely inconsistent as is such a procedure, this is nevertheless what is attempted by the materialists or so-called scientists of to-day, who because they cannot see and understand God, because they cannot place Him in the puny scale of their finite understanding and *weigh* Him, would ignore Him altogether. If they could convince us that the existence of a picture does not imply a painter, that the existence of a house does not imply a builder, that the existence of the earth, the sun, the moon, the stars, does not imply also the existence of some one who placed them in their position and who governs their movements, then we might be tempted to listen to their incongruous reasoning. Blinded by a dense fog of self-conceit—affecting, like Lucifer, a superiority they do not possess—these theorists see nothing beyond the earth, of which they were created and to which they will return. Although impotent, they affect great power; although foolish, they affect wisdom. If the greatest of these so-called scientists, or if all the scientific theorists on the face of the earth were to combine for the study of the simplest insect that we see around us—however minute in size or simple in organism—they could not of themselves, with all the forces of nature at their command, created one such, nor restore it to life after it has ceased to exist; they cannot of themselves bring forth a single blade of grass, nor renew its life when it has once withered. And yet these same are the men who attempt to make us believe that this grand terrestrial universe of ours, with its mountains, its oceans, and its forests—with the myriad beauties by which we see it decked—that this grand earth of ours, with all the varied species of animated nature that inhabit it, have come by mere chance, have received existence by chance, and by chance will pass away, to exist no more. This would indeed be a mystery—a far more stupendous mystery than the belief in a Supreme Being by whose power all these things exist and fulfil their functions in the Divine Economy.

And, still remaining within the domain of facts, how can these self-styled scientists, who would ignore mysteries and explain everything in a natural way,—how can they explain the mysteries of instantaneous healing performed at Lourdes, at Marpingen, and so many other

places, before their eyes and those of the whole world—and that, not a hundred or a thousand years ago, but at this very day, in the blaze of the scientific light of this nineteenth century of ours? Let them examine and explain them, if they can, and put their testimony on record against or for them. These supernatural manifestations of a Divine Power, over and above all the forces of that nature, or, "Nature," as they term it, which they attempt to deify, are as patent and self-evident as that the sun shines in the heavens at noonday, and are attested, and sworn to if necessary, by thousands of reliable witnesses. Had they happened a thousand years ago, these materialists might invent a shadow of excuse for discrediting them; but they are of *to-day*, and the witnesses of them are still living. If materialists cannot explain them on natural grounds—and they cannot—how can they reasonably reject the belief in the Supreme Power from which they emanate—which brought nature into existence, and governs it?

We will now go back a step in time. How can these materialistic casuists explain, according to the ordinary rules of nature, the wonderful works performed by our Divine Redeemer in raising the dead to life, curing blindness, paralysis and all the other ailments that were brought to His notice, casting out devils, etc., and this instantaneously? And if they cannot explain them in a natural way, should they not then acknowledge His claim to supernatural power, to Divinity? and acknowledging His claim to Divinity, should they not also believe the truths that He has taught?—for, being Divine, He could not err or mislead them, no matter how much their poor weak human understanding might infer to the contrary. Here again we come to our starting-point, mystery, but surely mysteries should be accepted when confirmed by the facts above mentioned,—facts which showed a power never before or since possessed by mortal man,—facts which showed a power above and beyond anything in nature, which set aside the laws of nature, and worked independently of them; when mysteries are propounded from such a source, and backed by works so stupendous that they are in themselves mysteries of power, of goodness and mercy, it is surely much safer to accept them and bring the understanding into abeyance to the source whence they emanate, than to listen to the idle theorists who would reject them. The personality of our Divine Lord is as well established a fact as any other in history, and the miracles He performed were witnessed by multitudes who could not, and did not attempt to ignore them. Even Josephus, the Jewish historian, although he would not acknowledge our Lord as the long-expected Messiah, could not yet withhold an acknowledgment of His wonderful power; and Pontius Pilate, the pagan Roman Governor who through fear of the Jews condemned Him to death, wrote to the Emperor a graphic account of the wonders performed by Him, and recommended that He be placed among the gods. So great is the weight of human testimony in their favor, apart from Holy Scripture, that even the most notorious of modern sceptics have been forced to give them their acknowledgment. Hear what Jean Jacques Rousseau, an infidel of the worst type, says of the Holy Books and the personality of our Lord, although he judged everything from a human standpoint, and on the mere weight of human testimony in its favor:

"I acknowledge to you, that the majesty of the Scriptures strikes me with admiration; the sanctity of the Gospel speaks to my heart. Peruse the works of the philosophers, with all their pomp of diction: how mean, how contemp-

* Psalm viii.

tible are they, compared with the Gospel! Is it possible that a book at once so simple and so sublime should be merely the work of man? Is it possible that the Sacred Personage whose history it contains should be Himself no more than a mere man? Is the tone He assumed, that of an enthusiast or of an ambitious sectary? What sweetness, what purity in His manners! what an affecting gracefulness in His mode of instructing! what elevation in His maxims! what profound wisdom in His discourses! what presence of mind, what subtlety, what exactness in His replies! how great the command over His passions! Where is the man, where is the philosopher, who could so live and so die, without witness and ostentation? When Plato describes his imaginary *good man*, loaded with all the shame of guilt, yet meriting the highest rewards of virtue, he describes exactly the character of Jesus Christ; the resemblance was so striking that all the fathers perceived it.

"What prepossession, what blindness must it be, to compare the son of Sophroniscus [Socrates] to the Son of Mary! What an infinite disproportion between the one and the other! Socrates, dying without pain, without ignominy, easily supports his character to the last, and if his death, however easy, had not done honor to his life, it might have been doubted whether Socrates, with all his wisdom, had been anything more than a vain sophist. He invented, it is said, the system of morals: others before him had put them into practice. He had only therefore to say what they had done, and to reduce their examples to precept. Aristides had been just, before Socrates had defined what justice was; Leonidas had died for his country, before Socrates declared patriotism to be a duty; the Spartans were a sober people, before Socrates recommended sobriety; Greece abounded in virtuous men, before he had defined virtue. But where could Jesus learn among His countrymen that pure and sublime morality, of which He alone hath given both example and precept? The most sublime wisdom made itself heard amid the most bigoted fanaticism, and the simplicity of the most heroic virtues did honor to the vilest people upon earth. The death of Socrates, peaceably philosophizing with his friends, appears the most agreeable that could be wished for; that of Jesus, expiring in the midst of agonizing pains, abused, insulted, and accused by a whole nation, is the most horrible that could be feared. Socrates, in receiving the cup of poison, blessed indeed the weeping executioner who administered it; but Jesus, in the midst of excruciating torments, prayed for His merciless tormentors. Yes, if the life and death of Socrates were those of a sage, the life and death of Jesus are those of a God. Shall we say the history of the Gospel is a mere fiction? Indeed, it hath nothing like a fiction in it; on the contrary, the history of Socrates, which nobody presumes to doubt, is not so well attested as that of Jesus Christ: such a supposition, in fact, only shifts the difficulty without removing it. It is more inconceivable that a number of persons should agree to forge such a history, than that one only should furnish the subject of it. The Jewish authors were incapable of such diction and such morality; and the Gospel hath such characters of truth, so grand, so striking, so perfectly inimitable, that the inventor of such a history would be a greater object of wonder than the hero himself."

At the present day, when scepticism is making such fearful strides among those who have been estranged from the true Faith, either through ignorance, prejudice, or by the sin of their ancestors, it would be well to consider such

a concession from an infidel who unquestionably held a first rank among the most learned men of his day. Other men of great minds there were who gave similar testimony, remarkable among whom was Napoleon the First, whose evidence, however, want of space compels us to reserve for a future number.

Submarine Structures and Builders.

There are in the vast depths of the sea, where the eye of man rarely penetrates, gorgeous tree-like structures and gardens, decked with shubbery of the richest hues, crowned with the most brilliant blossoms, and rivalling in beauty and symmetry our stately terrestrial trees. So striking, indeed, is the resemblance between these two botanical domains, that for the long period of 2,000 years the opinion of Theophrastus, an old Greek botanist, that their productions were due to one and the same cause—vegetal forces—was accepted by the scientific world. As science progressed, however, the theory was investigated, and in 1752 Peyssonnel presented a paper to the Royal Society maintaining that these ocean-forests were the productions of little animals. The question now became one of general interest to the world of botanists: Réaumur considered the matter too absurd to be discussed; Linnæus admitted the animal, but would not deny the vegetable, and named the wonderful little toilers of the sea animal plants. But the true position of the coral-polype has long since been assigned to it in the animal-kingdom. The little animal is of a sac-shape, having a series of arms or tentacles surrounding a circular aperture or mouth, and they seize and draw in food upon which the animal lives and grows. However insignificant these animals appear, the part they play in nature is as astonishing as it is grand! They do not content themselves in the construction of giant trees, as stated above, but their aim, it appears, is to vie with *Terra*, and outshine in beauty, strength and vastness her caverns, grottoes and massive mountains. Slow in their constructions, yet inconceivable in numbers, ever busy like the little ant, their power has been felt like the terrible earthquake; and the upliftings and depressions of the earth's crust are due in no small measure to jelly-form polypes. The multitudes of islands that extend thousands of feet above and below the surface of the sea, and over extensive beds of lime-stone, were formed by the secretions of these very animals.

The true polypes are divided into two classes: those which secrete coral, and those which do not. The latter have soft, leather-like bodies, and are attached to different substances upon the bottom of the sea, by a sucker-like dish, the contraction and expansion of which give them the power of locomotion. The former is fixed to the stone which they form. In the polype, the stomach or digestive sac, with its appendages, constitute the whole animal. The tentacles surrounding the mouth, by their motion, bring currents of water to the animal, in which are solid particles to be appropriated to the formation of the calcareous skeleton.

The animal protects itself by stinging barbs, which cover its tentacles, mouth and stomach; these are said to produce a painful sensation, even upon the human hand when brought in contact with them. The polype constructs its skeleton somewhat similar to the manner in which an oyster constructs its shell: the secretions all take place around and underneath the animal, never in the interior. What first suggested the idea of corals being of a vegetable nature,

especially the reef-building species, was that the young polypes were produced by buds from the parent. The bud, with its small aperture or mouth, appears on the side of the parent; continually increasing in size, it soon equals the parent. Thus an indefinite number of buds are found, and form a group all connected together by a tissue, through which fluids readily pass. The great work of coral-building is carried on principally by the *star* polypes, so called from their star-like cells; the *brain* coral, named from its resemblance to the convolutions of the human brain, and a few others. They are almost all flexible, and are continually changed in position by the moving waters. All the corals are covered with cells, and each cell is the habitation of a single individual; these cells in different species are immense. Agassiz has estimated 14,000,000 individuals in a mass, not more than twelve feet in diameter. Upon examination it is found that the large masses of coral are dead throughout, save a small crust upon the upper surface, not exceeding a half an inch in thickness; in this respect, they resemble our large trees, which grow by layers of wood at the outer margin, the inner portion of the tree being already dead. The coral is also perforated with small holes, which being filled with carbonate of lime and other substances, and aided by chemical changes, the mass becomes solid coral-rock, and ultimately common limestone.

We now come to an interesting feature of corals—their growth. The rate at which corals grow is not at present fixed upon, for the want of sufficient observation. It is ascertained, however, that separate masses will grow more rapidly than when in reefs; the latter having been observed by Prof. Agassiz at Key West, indicates a growth of about six inches in 100 years; and he also states: "If we allow twice that rate of growth, not less than 7,000 years would be required for the formation of the great reef at that place, and hundreds of thousands of years for the coral growths which form the peninsula of Florida." From the above statement, and similar ones, we are to conclude that more than 1,000,000 years have elapsed since the foundations were laid of some of the great Pacific reefs. The depth at which these submarine builders are found is also an interesting fact; it was long supposed that the different species had their respective latitudes, each forming its particular layer of coral, above or below which it did not proceed; but it is now well known that below a depth of 120 feet no important reefs are formed. To account, therefore, for the enormous depth of coral-reefs in many of the islands of the Pacific, some of which are 2,000 feet in thickness, we must admit the fact that a general subsidence of the land and ocean-bed has taken place. The great coral-reefs are found only in the zone of the greatest heat; surrounding most of the tropical islands there are two reefs, one near the shore called the fringing-reef, a second about fifteen miles distant called the barrier-reef, while the intervening space is filled with smaller reefs. West of the two larger Feejee Islands are 3,000 square miles of reef-ground, and along the western shore of New Caledonia there is a reef 250 miles long. Outside the bordering reefs of many islands, patches of coral, varying in size, are very often visible; the corals on arriving at the surface cease their growth upward, and form lateral projections; in this way the trunks of adjacent trees are joined together, forming a floor, as it were, supported by massive pillars, constituting one of the grandest spectacles of the deep. We have already seen that coral-reefs can attain no greater thickness than 120 feet, unless there is a subsidence of the

land on which they are based; when such a subsidence takes place, the area of the island diminishes, the sea, with its accompanying corals, closes in, attaining a basin-like shape, and forming a *lagoon*, as soon as the bottom of the island disappears. The encircling reefs with the lagoon are called an *atoll* or coral-island, which is beautifully described in the words of Dana: "When first seen from the deck of a vessel, only a series of dark points is descried above the horizon. Shortly after the points enlarge into the plumed-tops of the cocoa-nut trees, and a line of green, interrupted at intervals, is traced along the water's surface. Approaching still nearer, the lake and its belt of verdure are spread out before the eye, and a scene of more interest can scarcely be imagined. The surf beating loud and heavy along the margin of the reef, presents a strange contrast to the prospect beyond. There lie the white coral-beach, the mossy foliage of the grove, and its embosomed lake with its tiny islets."

Before we drop this subject we must consider the coral island in its relation to life. On many of the islands there are about a dozen species of plants, some kinds of fishes, and a few migratory birds. On some of the islands, however, tropical birds and a few rats and mice are found. The coral-made land owes what it has to the winds and waves, which have transported thither many organic germs. Man is here found savage, swarthy, indolent, filthy and barbarous. In a word, a coral island in its most flourishing condition is but a miserable abode for human development, physical, mental, and moral.

T. J. M.

Industry.

It is the busy men who keep the world moving; it is the busy men who sustain society; and the busy men are the projectors of progress and improvement. The lazy man is always full of trouble; he is never contented with himself; he never succeeds; he has fault to find with everyone but himself. Besides being a burden to himself he is a pest to society, for when he is too lazy to earn for himself, he then begs for charity. Cheerfulness is called the daughter of employment, and it is certainly true that occupation is the necessary basis of all enjoyment. It is related of a sea-captain that one day while lying at anchor in the harbor the deck-hands came to him and told him that all the work was done. He being well experienced in the manners of sailors and the way in which they revel, ordered them to set to work and scour the anchor. Those who are busy at some occupation are not the ones to go around like crazy men. No; they put all their energy to their occupation and do not fear that they will be too busy. It is the man of voluntary leisure who mopes and pines away in the mad-house or goes to an early grave.

Employment is called by Galen "nature's physician," and he says "any employment, no matter how small, is better than none at all." Who are they who fill our senates and all the high offices of the state? Surely they are not the lazy or unindustrious. No; but they are those who by energy and perseverance have qualified themselves for such stations. Now, the qualifications for any office are to be learned mainly while in college, for there the young man passes the days of youth, and if they are not acquired then there is little hope of ever acquiring them, for the old adage says "as the twig is bent so shall the tree incline."

While we have the opportunities of college days we should persevere and be diligent. But the meaning of

the word diligent should not be taken in too wide a sense. For a young man to be diligent it is not necessary for him to study from the time he rises in the morning until he retires to bed at night,—certainly not; for he should take regular recreation also. Would it not be absurd to think that the mind can always be occupied with laborious efforts, and never have any rest? As the body in order that it may perform its functions and be maintained in a healthy condition must have rest, so also the mind, a much more delicate organ, must have its rest. Literature has suffered much on account of over diligence. Many of the most promising authors have dropped off in the prime of life by too close application. Schiller once said that on the day he swung the clubs for an hour or so, although he did not write quite so much, he gave to his writings a more brilliant style.

The progress of the whole nation depends on industry, and without it would fall into decay. Behold what industry our ancestors practised and what perseverance they underwent when first they undertook to colonize these United States. The mind can better conceive it than the pen can express it in words. Motion is nature's law; action man's salvation. As standing water becomes a stagnant pool, so on the other hand running water is clear, pure, and sweet. So it is with the whole nation and each individual in it; if there is not industry, it becomes corrupt; but if the opposite, it becomes flourishing and prosperous.

No thoroughly occupied man was ever yet miserable in the strict sense of the word, although he might have thought himself so in some few idle moments. Discontent arises from want of occupation, and that no man need be without who has received the blessings of health, eyes, hands, and the usual physical endowments. Real life is thought and action, and occupation lengthens our days. Laziness, like rust, eats into the very heart of strength, and it may be called the paralysis of the soul. Nature's motto is progress, and be sure if we bring forth nothing useful, we are like the uncultivated field which runs into thorns and thistles, of no benefit in themselves, but destructive to whatever good may chance to spring up among them.

The industrious man never fails; he is contented both with himself and everybody else. Nine persons out of ten are ever looking forward to the day when their labor will be done, and they can say "I can now rest." What an absurdity is this? No matter how long water is running, as soon as it ceases it becomes stagnant and noxious. Even the smallest animal works till it is no more; and man, an intelligent being, looks for the day when "he" can rest! Be "industrious"; let this be your motto, and be sure you will in the end be crowned with success, for the man who is truly wise is the man who is truly industrious. The man who lays himself out to work till life's end is the man who will live the longest and who will live to the greatest purpose; for we live in deeds, not in years; as the poet says:

"Absence of occupation is not rest,
A mind quite vacant is a mind distressed."

E.

—Trinity College, Oxford, has made Dr. John Henry Newman an honorary member. This is the first time that such a distinction has been conferred at either of the great English Universities on a Roman Catholic, and the step is all the more marked as Dr. Newman was originally a minister of the Established Church.

The Late T. W. M. Marshall.

By the death of the late Mr. T. W. M. Marshall the Catholic literary circles of England have sustained a serious loss. His greatest work is entitled "Christian Missions: Their Agents and Results," which attained a high reputation throughout Europe and was translated into many languages. For the following short account of his life we are mainly indebted to the *London Tablet*:

Mr. Marshall was born in the year 1815, and was educated at Trinity College, Cambridge, where he graduated B. A. about the year 1840. Having been ordained by the Bishop of Salisbury, he held the living of Swallowcliffe, Wilts, until his reception into the Catholic Church, which took place in the private chapel at Wardour Castle about the year 1848. When he was twenty-eight years of age, and still a clergyman of the Anglican Establishment, Mr. Marshall brought out a bulky volume, called *Notes on the Catholic Episcopate*, a work showing extensive reading and considerable powers of reasoning. It was doubtless while collecting his materials for this book that Mr. Marshall's mind was gradually prepared to accept the Catholic Faith. As soon as he became a Catholic Mr. Marshall placed his brilliant talents at the service of the Church. While filling the position of H. M. Inspector of Schools he wrote his *Christian Missions*, a work of recondite research, and written in the purest English, which has gone through several editions in this country and in the United States, and which has been translated into several European languages. In preparing his materials for this grand book, Mr. Marshall consulted nearly 5,000 volumes, and by this work his reputation as a writer of vigorous English was established. It is supported in its statements by an array of citations, chiefly from non-Catholic authors, which is truly astonishing. There are really no more beautiful pages in ecclesiastical history than those recording the story of the Catholic Missions. Their success and fruits, so abundant, are proved beyond the possibility of a doubt by Mr. Marshall.

Subsequently he wrote *My Clerical Friends*, *Church Defence*, and *Protestant Journalism*—the latter a series of articles formerly contributed to *The Tablet*. Besides these works and his numerous contributions to that paper, Mr. Marshall wrote occasionally in the *Dublin Review* and in several magazines, English and American. His last contribution to *The Tablet* was a series of articles on "Ritualism," which, in consequence of his illness, ended abruptly on June 9th, 1877. He was an indefatigable writer, but all his powers were consecrated to the service of religion, notwithstanding many tempting offers from secular publications. As a controversialist, Mr. Marshall was perhaps unequalled among writers of our time, and his sarcasm, while never ill-natured or personal, was keenly felt by the enemies of the Faith. In all things, and above all things, Mr. Marshall was a sincere and devout Catholic, and in matters of Faith he was as simple as a child.

In the year 1871 Mr. Marshall visited the United States and lectured in most of the large cities to crowded houses, on subjects connected with the interests of the Church and in defence of her doctrines. His lectures were highly appreciated, and so popular did he become that the Bishop and clergy of the diocese of Philadelphia made him a handsome present and endeavored to secure his services as professor in the Seminary of St. Charles Borromeo, at Overbrook, Pa. The professorship was, however, declined, and Mr. Marshall returned to England, where he renewed his

connection with *The Tablet*, at the same time contributing to other periodicals, both Catholic and secular.

For his work on Christian Missions the Sovereign Pontiff conferred on Mr. Marshall the Cross of St. Gregory, and he received the degree of LL.D. from the University of Georgetown, D. C., in consideration of his services to the Church in America. Mr. Marshall died at Surbiton, Surrey, on Dec. 14th, after a long illness, borne with the most perfect resignation to the Divine will. The funeral took place at Mortlake on Thursday, when a Requiem Mass was said by the Rev. E. F. Murnane, the prayers at the grave being said by the Very Rev. Canon Wenham. May he rest in peace.

Scientific Notes.

—Mr. F. G. Waterhouse, Curator of the Museum of the South Australian Institute at Adelaide, will send to the Paris Exposition of 1878 a collection of specimens of the natural history of Australia, and also of native weapons and implements.

—It has been remarked by Dr. Reichenau that generally the birds which have open nests produce colored eggs, while those which have covered or concealed nests lay white eggs. The color of the eggs serve as a protective, and may possibly be due to the action of the principle of selection.

—A splendid specimen of the Pappenheim Archæopteryx, a reptile-toothed bird, was found a few months ago at Solenhofen. It was at first offered for about \$6,000 to the Munich Museum, which failed to purchase the fossil. The price then went up to \$9,000, which was paid to secure it for a Frankfort collection.

—It is a well-known fact that the stamens of the Portulacca, one of the gayest of our garden-flowers, are sensitive, moving upward at the touch. It has recently been observed that the stamens of the common Purslane, a member of the genus Portulacca, possess the same sensitiveness. In this they resemble the flowers of the Opuntia, or Prickly-Pear, a cactus of which one species grows wild in our vicinity.

—The Academy of Sciences has received a telegram from Geneva announcing that M. Raoul Pictet had succeeded in liquefying oxygen, by a pressure of 320 atmospheres and 140 degrees centigrade of frost. M. Cailletet, an iron founder at Chatillon-sur-Seine, reported to the Academy that he himself had liquefied, not only oxygen, but oxide of carbon, thus leaving two gases still resisting liquefaction—hydrogen and azote.

—From three to four tons of Watercresses (*Nasturtium officinalis*) are sold in London every week. The plant was first cultivated in Europe at Erfurth, about the middle of the sixteenth century; but it was not until the beginning of the present century that its culture commenced in England. Several species of the Cruciferae, to which family the Watercress belongs, were used by the Greeks. "Eat cress and learn more wit," was a popular Greek proverb.

—The ancient lake-dwellers of Switzerland are supposed to be of African origin. One of the discoveries which point to this conclusion is the fact that the flax found in their dwellings does not belong to the species now generally cultivated, but to that which grows wild in Great Britain, France and the coasts of the Mediterranean, and which, according to Professor Herr, was cultivated in ancient Egypt. Some of the seeds of the Egyptian flax are in the Museum of Bulak, and it is proposed by means of them to clear up the doubt which still remains on this interesting subject.

—Prof. Edward S. Morse passed through Chicago, Wednesday, the 16th, on the way to points in the West where he is engaged to deliver his popular lectures on Natural Science. He will return to Tokio, Japan, the 1st of March, taking his family with him. Prof. Morse has engaged to fill the Chair of Natural History in the University of Tokio for a term of two years, beginning in July, 1877. He

speaks with the utmost enthusiasm of the intelligence and politeness of the Japanese, and rejoices, for personal as well as scientific reasons, that his lot is cast for a time among so interesting and amiable a people.

—The Academy, according to the *Univers*, has published the discourses delivered over the tomb of M. Le Verrier. All the orators who were summoned to speak on behalf of Science paid the most magnificent homage to "their illustrious brother, the great astronomer who raised the dignity of the Academy and the scientific honor of France to the highest pitch"; to him, of whom the learned editor of the *Nautical Almanac*, the illustrious Nestor of contemporary astronomers, said on hearing of his death—"A great man is no more." Speaking in the name of M. Le Verrier's family and that of the Scientific Council of the Observatory, M. Tresca closed his discourse thus—"The end of this *savant*, who was illustrious even at an early age, and by which it will be learned, not perhaps without emotion, that the study of the heavens and the faith of science had but strengthened in him a Christian's living faith, is an example which will speak eloquently to the public conscience and to the morality of our epoch." In openly proclaiming before the leading representatives of Science the faith of the great astronomer, the learned academician only complied with M. Le Verrier's wishes. The illustrious director of the Observatory, feeling that his last hour was drawing near, wished to receive the last Sacraments of the Church while he was in full possession of his senses. Without saying a word to any of his family, he told one of his servants to go and call the Curé. The man went by mistake to the Curé of Saint-Sulpice, who came and heard M. Le Verrier's confession. The eminent astronomer told him that, as he wished to give an example to scientific men by his death, he had taken care to prepare himself betimes. But, to use his own words, since he was not only a Catholic but a parishioner, he wished to give another example of dying, helped with the ministrations of his own parish-priest. Accordingly it was M. Lemaître, Curé of Saint-Jacques de Haut Pas, who relieved the Curé of Saint-Sulpice by the illustrious patient's bedside. He visited him several times before his death, and had the happiness of administering the last Sacraments, which he received with a Christian's faith. M. Le Verrier had had a crucifix placed in the rooms of the Observatory, whither, sick as he was, he managed to drag himself, going from his beloved instruments to the crucifix, and meditating on death as became a man who had witnessed God in His works."

Art, Music and Literature.

—L'Abbé Edouard has written a work on St. Francis de Sales.

—P. Felix has written a work on "La Guerre aux Jesuites."

—Paul Feval is about having published "Pierre Blott," a sequel to "Etapas d'une conversion."

—The collection of paintings for the benefit of the Artist Fund was opened last Tuesday in New York.

—The Ladies' Decorative Art Society obtained about \$10,000 by the recent loan exhibition in New York.

—William Hunt's "Talk about Art" has been republished in London, with a prefatory letter from Millais.

—Henri Lasserre, the author of "Notre Dame de Lourdes," has written "Les Miracles du 16 Septembre 1877 a Lourdes."

—Paul Feval will soon publish "La Fille du Juif Errant," "Le chateau de Velours," and "Le Denier du Sacre Cœur."

—The American Art Association has selected the Kurtz Gallery for its first exhibition of two hundred works, which will open early in March.

—John D. Northam, of Newport, has an oil portrait of Osceola, the noted Seminole chief, who was only bribed to sit by large gifts of whiskey and tobacco.

—The new book on Mont Blanc, by Viollet-le-Duc, describes with scientific precision the mechanical forces at work in the formation of the Swiss mountains.

—The fund for erecting the Burns statue at Kilmarnock has reached upward of \$10,000, and a number of competing models for the statue have been received.

—Preston Powers, the son and successor of the late Hiram Powers, is engaged at his studio, in Florence, Italy, upon a statue of the late Hon. Jacob Collamer, of Vermont.

—A new translation (making about the twenty-fifth in English) of "Dante's Inferno," is just printed in London, under the title of "The Vision of Hell," by C. Tomlinson.

—A London agency now undertakes authorship in a wholesale way. Comedies, tragedies, satires, histories, sermons, or Christmas stories can be supplied on the shortest notice.

—"The New Republic," in which the Platonic dialectic is transferred to an English country home and applied to topics of the day, has had such a success in England that a cheap edition has been issued.

—Cabanel, of Paris, is mainly engaged with the decorations for the Pantheon, but, in his leisure moments, is painting a cabinet-picture, "The Angel of the City," watching the distant town from a headland by the sea.

—*The Saturday Review* styles Mr. James Parton's book on "Caricature and Other Comic Art," "one of those pretentious specimens of book-making rather than authorship, which are not so common in the United States as in England."

—The ladies in Hartford are becoming interested in art culture, and are forming classes in drawing and painting. Prof. Weir's celebrated portrait of the Indian chief Red Jacket is now in the possession of the Buffalo Historical Society.

—The Cluny Museum in Paris has grown so rapidly within the last few years that it is now found necessary to build an annex to hold some of its recent collections. The new gallery will form a continuation of the present one on the first story.

—The improvements in the Lateran basilica continue. The old mosaics have been to a great extent removed and are to be placed in the new tribune. The paintings of Pomerancio, Nebbis and Nazari, which have hitherto adorned the Clementine aisle, so called because it was embellished by Pope Clement VIII, will also be replaced.

—The death of Rev. Father Caswall is announced. He is well known in the literary world as a poet of considerable power, his sacred poems being unsurpassed in their kind by any in English literature. He died after a short illness at the Oratory, Birmingham, England, where he was revered by Dr. Newman and his community, of which Father Caswall was an illustrious member.

—M. Viollet-le-Duc, the distinguished French author and architect, has just published a work on Russian Art. It is divided into two parts, which consider respectively the past and the future of art in Russia. The book is adorned with ninety-seven wood-cuts interspersed through the text, and fourteen copper-plate engravings and eighteen chromo lithographs. These are said to be very faithful copies of the pictures which they reproduce.

—Some women in Cincinnati have formed an association for the cultivation and application of the principles of art to industrial pursuits, and the establishment of an art museum. The brilliant results at South Kensington, the opportunities revealed at Philadelphia, the schools and museums of Boston and New York, are all referred to in their address to the public as examples of what concerted effort may do toward making the study of art in its practical uses minister to the happiness and progress of their own community.

—There is an encouraging rumor afloat, to the effect that the artists of New York are exhibiting, in the works engaging their attention this winter, a more decided national spirit than ever before. In many of their pictures, old historical buildings, and country-streets which have a local character and tradition, are brought into prominence. In a word, although these artists have studied abroad and acquired a foreign style of treatment, they are endeavoring to portray distinctively American subjects in a manner harmonizing with their peculiar genius and expression.

—The Exhibition of the American Art Association, to be

held in March, in the Kurtz Gallery, New York, promises to be a gratifying success. More than one hundred pictures and marbles have been engaged from artists in Europe, among whom are enumerated Dureneck, Chase, Welsh, Dyer, and other American students in Munich, and Bridgman, Bacon, St. Gaudens, and Volk, American students in Paris. The Association enrolls among its members Walter Shirlaw, President; St. Gaudens, Vice-President; Wyatt Eaton, Secretary; L. C. Tiffany, Treasurer; and R. Swain Gifford, Weir, Coleman, Homer Martin, La Farge, W. Sar-tain, Lathrop, T. Moran, Warner, and Mrs. H. D. Gilder.

—Philip Veit, the great painter and restorer of the ancient Christian style of art in Germany, died lately at Mayence. He was born in Berlin in 1793, and was the son of the banker Simon Veit, a member of one of the wealthiest Jewish families of the capital. His mother, Dorothea, a daughter of the great philosopher Moses Mendelssohn, married the poet Frederick Schlegel, and became a Catholic, her two sons likewise being received into the bosom of Holy Church. Dorothea subsequently distinguished herself by translating nearly one-half of the pieces contained in the famous German version of Shakspeare known as Schlegel and Tieck's version. One of her sons became a priest; the other, Philip, obtained great renown as a painter, and, with Cornelius and Overbeck, revived the grand mediæval style of Christian art. His picture of "Germany," represented as a young matron, and his portraits of some mediæval Emperors established his reputation. He died, as he had lived, a devout Catholic.

—Mr. Clermont Ganneau, at a recent session of the French National Antiquarian Society, called attention to a new discovery of great importance to Oriental art and to the evangelical topography of Jerusalem at the time of the Crusades. An Arab peasant, whilst tilling a field situated near Mount Olivet and the ancient Bethania, not far from the gates of the Holy City, brought to light a large block of stone—pentagonal in shape—covered on its five visible surfaces with paintings, frescoes and Latin inscriptions. Friar Levinus, from one of the Convents in the Holy Land, and Captain Guillemot, hastened to examine this curious monument. Captain Guillemot made some fine copies of the designs on this rock, which have been exhibited by Mr. Clermont Ganneau to the assembly, accompanied with suitable explanations. On the four vertical planes of the block are painted, with remarkable ability, four scenes from Gospel history, two of which are well preserved—the resurrection of Lazarus at Bethania, and the arrival of the two disciples at Bethphage, in search of the ass upon which our Lord was about to make His triumphal entry into Jerusalem on Palm Sunday. The inscriptions, all bearing the characteristic features of the twelfth century, have unfortunately been effaced to a great extent; but the words "Bethphage, Hierosolyma," the name of "Bernardus Witar-dus de Borda," and other words, can be deciphered with certainty. This monument of so singular a form, this huge rock, carefully polished and adorned on all its planes with such delicate paintings, is the identical stone placed by the Crusaders to indicate the spot upon which our Lord Jesus Christ stood before mounting the ass. This rock, which according to contemporaneous chroniclers was seen in the centre of the chapel of Bethphage, throws now a sufficient light on the subject of the site, hitherto uncertain, of what the Crusaders considered to be the village of Bethphage, in the neighborhood of the native place of Lazarus.

—One of the best sermons on the evil effects of sensational literature with which our news-stands and circulating libraries are flooded is preached by *Puck* in a two-page cartoon. One page represents a youth fallen asleep in the midst of a small pool of this kind of reading, while the air around is filled with the unreal and demoralizing characters and "situations," the product of the young man's dreams after indulging in these pernicious mental stimulants. The opposite page is filled with a very prosaic, but terribly real, picture of a young man in convict's dress, sitting on his hard prison-cot, his face buried in his hands, and his cell illuminated faintly by the light which streams through the narrow, grated slit in the stone walls which shut him in. The first picture is labeled "Cause," the second "Effect."

Notre Dame Scholastic.

Notre Dame, January 26, 1878.

The attention of the Alumni of the University of Notre Dame Ind., and of others, is called to the fact that the NOTRE DAME SCHOLASTIC has now entered upon the ELEVENTH year of its existence, greatly improved, and with a larger circulation than at the commencement of any former year.

THE NOTRE DAME SCHOLASTIC contains:

choice Poetry, Essays, and the current Art, Musical and Literary Gossip of the day.

Editorials on questions of the day, as well as on subjects connected with the University of Notre Dame.

Personal Gossip concerning the whereabouts and the success of former students.

All the weekly local news of the University, including the names of those who have distinguished themselves during the week by their excellence in class and by their general good conduct.

A weekly digest of the news at St. Mary's Academy, Notre Dame, Ind.

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OLD STUDENTS SHOULD TAKE IT.

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Catholic School Boards.

It would be the height of folly to deny that there is much that is good in the common-school system now and for the last thirty years in operation in the United States. With the immense resources derived from taxation, the State is enabled to obtain men of great ability to fill the post of teachers, and by the thorough organization of school boards, teachers' institutes, and normal schools where the art of teaching is imparted, it has brought to its service men who, seeing salaries in keeping with the work they have undertaken, make teaching the profession of their lives. The reports published each year by the State and city Boards of Education, give the people glowing but in many cases not altogether reliable accounts of the proficiency of the schools, so that it has come to pass that he who would question the superiority of the public schools is looked upon as little less than a fool.

The public has no such reports of Catholic schools, or if it has anything of the kind they are those which may appear only in the Catholic papers, taken by few non-Catholics, and in some cases only by the minority of the Catholics in a diocese. As a consequence, the real workings of the Catholic schools are not generally known even to Catholics themselves, who are on the other hand in many cases led by the official reports printed in the daily papers to believe that the education obtained in the public schools is all that is claimed for it by the managers, and that their own is very poor in comparison. Now we know that in many cases such is not the real state of things—that Catholic schools are not inferior to public schools, but, on the contrary, are on a par with and even superior to them in the ordinary curriculum of studies, with the catechism and religious teaching thrown in; and, besides, that the discipline, moral training, and all which go to form true education, is, above all comparison, in favor of the Catholic

schools. Yet, we see that the contrary opinion is held, even by many Catholics. Now the question is, how are these erroneous ideas to be dispelled, and the real state of affairs shown up in a proper light? The present misconception is deplorable—how is the evil to be remedied? There is, we believe, but one thing to be done, and that is to do just what the State does: let there be an organized Board of Education in every diocese, with subordinate Boards in every county. Let the local Boards report each year, and the editors of the county papers will only be too glad to publish the report as an item of news. Let the Diocesan Board report annually, and let the report be in the hands of every Catholic father of a family. This will make known to all what the efficiency of the Catholic schools is, and there is no other way in which to do it.

The objection may be made that Catholics have not, like the State, the money wherewith to print reports, and it is an objection worthy of consideration. However, we hold that the people must become interested in the workings of their schools, and will supply the means when they find that their efforts or neglect become known to the whole diocese, when they find that their schools are worthy of support, when they are urged to emulation by the success of other schools, when in fact the well-being of their schools becomes a personal matter. Parents of families, when they see that efforts are made by the whole diocese to raise the standard of the primary and intermediate schools, cannot but become willing to give their assistance. Besides, in every diocese there are charitable people who would interest themselves and give assistance in a work of such great importance, either by contributions while living, or by legacies at their death, for the establishment of a school fund.

Ought Catholics, then, not to learn from their opponents? Ought they not to imitate what is good in the public school system, and at the same time retain the many good points that make their own the only schools to which they can send their children? Ought they not, in short, to establish their Boards of Education?

The question of education is undoubtedly one of great, of vital importance, and anything that can materially advance it should not be neglected. This is the great battle-ground between mankind and the powers of darkness, who would either keep our youth in ignorance or infect their minds with the poison of infidelity. "As the twig is bent, the tree will be inclined." The training obtained in early youth is in many cases all that is ever obtained, and the man is saved or ruined for life, for time and for eternity, by the instruction and example of his early childhood. The basis then laid will be what he is to build upon in after-life, good or bad according to circumstances. Therefore, as comparatively few can receive the advantage of a college education, the parochial schools should be placed upon the best possible footing and their sphere extended as much as possible. With proper measures taken now for their advancement we might even hope that at an early day they would be supported entirely by voluntary contributions, by a light general tax that for each family or individual would amount to almost nothing, and that the schools would be thrown open to the public *free*, with books and stationery for the pupils use. As it is now, the poorer parents of large families are scarcely able to feed, and clothe, and send all their children to school, and when it comes to a tuition fee, however small, and books and stationery, it

becomes next to impossible for them to send them. This is why so many sometimes reluctantly, send their children to public schools, where they lose all chance of religious and moral training which they so much need, and which they will now or never receive. Hence our parochial schools are of vital importance if we would give our children a happy future.

The Semi-Annual Examination.

The Semi-Annual Examinations, a most important college exercise, began this morning, and will be continued on the succeeding class days until all are finished. It is useless to say that the examination will be as thorough as possible, and that each student will have an opportunity to display his ability and give evidence of his progress during the season. At the same time, it is well to say that the childish fear that some may entertain with regard to the examination is entirely out of place and without the least cause. Let each student do the best he can, in a frank, upright way, without ostentation and without fear, and his part will be done. His notes will be assigned faithfully and scrupulously, and should he have the good fortune of deserving excellent notes, which we doubt not, let him be grateful to God who blessed his labors and in the approbation of his professors and of his own conscience, let him derive a new impetus, a new courage to push on forward till he reaches the bright goal which awaits the earnest student.

After the examinations the general average of each student will be published. We would willingly give the per cent. of the student in every branch of his studies but this would take up too much space. Besides, the general average will give the standing of each pupil.

Personal.

- Mr. J. Reby was a visitor at Notre Dame on the 23d.
- John Moffat, of '60, is practicing law in St. Louis, Mo.
- Thomas Hansard of '75, is reading law at Youngstown, Ohio.
- Rev. John Grogan (Commercial, of '68,) is pastor at Lagro, Ind.
- James Brown, of '76, is studying medicine at Brownsville, Texas.
- H. C. Allen, M. D., of '68, has a lucrative practice at Clinton, Mo.
- Frank Obert (Commercial, of '71,) is in business at Reading, Pa.
- Francis Keller of (Commercial, of '76,) is in business at Tiffin, Ohio.
- John F. Cotter, of '55, is living in Fredonia, Ozaukee Co., Wisconsin.
- Richard Callaghan (Commercial, of '67,) is in business in Huntington, Ind.
- John McCarthy (Commercial, of '68,) is teaching school near Huntington, Ind.
- R. J. Maas, of '76, is reading law in Montreal, Province of Quebec, Canada.
- Mr. S. L. Halle, of Cleveland, Ohio, spent a few days here visiting his brother.
- William Hoynes, of '68, is again connected with *Pomroy's Democrat*, Chicago.
- Thomas Brady, of '58, is practicing law at Hudson, Mich., so we are informed.
- Maitland Cross (Commercial, of '76,) is in a wholesale grocery in St. Paul, Minn.

—John Keenan (Commercial, of '71,) is in the drygoods business in Dubuque, Iowa.

—W. H. Long (Commercial, of '63,) is clerking with John Brownfield, South Bend, Ind.

—Perley Bell (Commercial, of '68,) is in the County Auditor's Office, Terre Haute, Ind.

—Mr. John P. Canavan (Commercial), of '70, is in the City Treasurer's office, Scranton, Pa.

—George J. Gross, of '77, writes from Reading, Pa., that he is in the best of health and doing well.

—Edward J. McPharlin, of '75, is house surgeon in the Long Island Hospital College, Bellvue, L. I.

—J. P. Flaherty (Commercial, of '74,) visited Notre Dame on the 20th. Mr. Flaherty is in business at Beloit, Wis.

—Horatio J. Colvin, of '61, is a partner in the firm of John Alden & Co., Nos. 179 and 181 Randolph St., Chicago, Ill.

—Albert West (Commercial, of '74,) is connected with the National Life Insurance Co., No. 157 La Salle Street, Chicago.

—John McAllister, of '73, is practicing medicine at Nashville, Tenn. He is the Demonstrator of Anatomy in the Medical College in that city.

—Hugh J. Gillen (Commercial, of '65,) is the proprietor of a large store at Ottawa and one at Marseilles, Ill. He resides in the first named city.

—Rev. Richard Meagher, C. S. C., has been visiting friends at Monroe, Mich., where on the evening of the 13th he occupied the pulpit at St. John's Church.

—We were pleased to see Bro. Marcellinus on Wednesday last. He took a short run down from Watertown, Wis., for the benefit of his health. He reports everything at Watertown as progressing.

—Edward Downer, constable, charged with oppression in office and assault with intent to commit great bodily injury, had his case brought to an end this afternoon. The jury came in with a verdict of "not guilty" of charge. The Dodge Bros. appeared for the defence in this case, and it was the first time that Mr. William Dodge ventured to address a jury in the District Court. We congratulate him on his success and good fortune. It was the first jury this session that brought in a verdict of "not guilty."—*Burlington (Iowa) Daily Gazette*, of January 17. Mr. Chas. J. Dodge graduated in the Classical course here in '74, and W. W. Dodge in the Scientific course of the same year. We wish them the success to which their talents undoubtedly entitle them.

Local Items.

—The skating last week did not last long, nor was it very good.

—The regular monthly Conference was held on Wednesday, January, 22d.

—It has been proposed that the Cannon be brought out to shoot the Rabbit.

—There are a number of very good debaters in the Columbian Society.

—The examinations began this morning. We hope that everyone will do well.

—There will be a musical *soirée* in Washington Hall, on the evening of the 31st.

—The Philopatrians claim that their meetings are more entertaining than those of any other literary society in the place.

—Since the able lecture in Phelan Hall, January 17th, everybody here is convinced that "the music of the spheres" is Plain Chant.

—Visitors to Notre Dame should remember that the handle to the name of the worthy Director of the Thespians, St. Cecilians, et als., is not "Colonel" but "Judge."

—The Thespians are already talking about the Entertainment they intend giving on the 22d of February. We hope they will do as well as the Thespians of other years.

—On the 20th the first game of ball for the year was played by two picked nines. The captains were Ittenbach and Lang. The score stood 20 to 10 in favor of Ittenbach's side.

—The contributors to the SCHOLASTIC will be present at the carving of a turkey on Tuesday evening, January 29th, the Feast of St. Francis de Sales. The table will be uncovered at 7.30 p. m.

—The psalms sung at Vespers to-morrow are *Dixit Dominus*, page 15 of the Vespers; *Confitebor*, page 15; *Beatus vir*, page 2; *Laudate Pueri*, page 16; and *Memento*, page 19. The Mass will be *Missa de Angelis*.

—Messrs. Price Kinney, Walters, McKone and Crost have arranged a very nice billiard-table in the Senior hall for their own amusement during recreation. Others of the Seniors should follow the same example.

—The February number of *Our Young Folk's Magazine* has been received. It contains much good reading and is beautifully illustrated. The subscription is \$1.60 per annum. It is published at No. 27 Boylston St., Boston, Mass.

—The St. Cecilia Philomathean Association held its 19th regular meeting Saturday evening, Jan. 19th. At this meeting essays were read by Messrs. Widdicombe and Healy. Declamations were delivered by Messrs. Donnelly and Burns.

—Is it not strange that the fine chime of bells hangs silent in the church tower? The cylinder and machinery need to be put in order, that's all. Then we could have airs played on the chimes every hour in the day, as in days of yore.

—There have been a number of scrub-games of baseball. Since they can have no skating or sleighing, some of the boys think they might as well make the best they can of the weather. There was a little snow, however, but it did not amount to much.

—At the meeting of the St. Aloysius Philodemic Association held Jan. 22 Messrs. McCullough, Maguire and Arnold read essays, and J. P. Quinn declaimed. Messrs. McHugh, Coleman and Ewing answered questions given out at a previous meeting.

—The poem entitled "St. Bernard to Our Lord," now going the rounds of the press, was written for the SCHOLASTIC, by the author, Miss Eleanor C. Donnelly, to whom we have been indebted for several little gems of poetry. All ye who copy the poem please credit accordingly.

—Those of the readers of the *Scholastic Almanac* who doubted the statement of one of the writers for it that he had found pansies blooming in every month of the year at Notre Dame, have our word for it that we were shown a number of them in full bloom in Bro. Peter's garden only the other day.

—The St. Aloysius Philodemics on the 15th debated the question "Should the Judiciary be Elective?" Mr. John G. Ewing was on the affirmative, and Messrs. Coleman and McCullough on the negative. Mr. Regan read an essay, and Messrs. McEniry and Hertzog answered interrogations given the week before.

—The *Scholastic Almanac* for 1878, comes to us from Notre Dame, Ind. The literary matter, original and other, contributed to it by the compiler, Prof. Lyons, evinces taste and judgment in that gentleman. The publication, being issued from a Catholic College, is especially adapted to students. Price, 25 cts.—*Georgetown College Journal*.

—We have received, with the compliments of Prof. J. A. Lyons, of Notre Dame College, *The Scholastic Almanac* for the year of our Lord 1878. In the compilation of this work Prof. Lyons has made a success, and has sent forth a neat little volume which is highly commendable to the author and creditable to the institution with which he is connected. Price, 25 cents.—*Niles Democrat*.

—After the lecture in Phelan Hall, on the 17th, it was remarked by one of the audience that, to judge from the remarks of the lecturer, the music of the spheres was certainly plain-chant, whereupon a friend wrote this impromptu:

If plain-chant be your music, heavenly spheres,
O let us listen,—play-and-enchaut our ears!

—The 17th regular meeting of the St. Stanislaus Philopatrian Association was held Monday evening, Jan. 21st. At this meeting the following delivered declamations: Masters K. L. Scanlan, J. Hafner, F. Lang, T. O'Hara, F. Weisert, F. Clarke, F. Pleins, E. S. Walters, J. Carrer, H. McCarthy, J. Kelly, A. J. Burger. Master J. Gibbons read an essay. Masters Byrnes and Walters enlivened the meeting by their singing.

—Mr. Edward P. Flynn of Kalamazoo, Mich., whose advertisement may be found in our card column, called on us last Wednesday. Mr. Flynn does excellent binding, and three beautiful specimens of his work (the SCHOLASTIC for 1875-6 and 1876-7 and the *Ave Maria* for 1877) may be seen in the College parlor. Mr. Flynn took home with him a large number of books, pamphlets and periodicals for binding. We can recommend his work.

—The regular meeting of the Archconfraternity of the B. V. M. was held last Sunday evening, the regular officers presiding, and Mr. Burger at the organ. The ten-minutes' instruction was given by Rev. J. A. Zahm. Essays were read by Messrs. Bannon and Hettinger, the first on "Indulgences," the second on "The Divine Office." Mr. Evers read a "Sketch of the Life of St. Philip Neri." The singing of the members of the Archconfraternity is very good.

—We intend publishing in a week or so some two or three financial articles written by a student. The writer takes his stand against resumption. In printing these articles we wish our readers to understand that we are willing to publish articles by any student taking a different view. The SCHOLASTIC knows no politics, and no matter what the private opinions of the Editor are on the financial question, he is willing to give both sides a hearing so long as the articles are written by students.

—We regret to disappoint our readers again in regard to the forthcoming chapter of our serial tale. But the author, having been hopelessly bewildered by the intricacies of the Silver Question, is now a raving maniac, and may be found by inquiring friends with his head shaved and done up in ice. If he does not recover in time to write up the chapter for our next issue we shall feel reluctantly, but imperatively, compelled to finish up the thing ourselves, for we cannot abide things at loose ends.

—The 18th regular meeting of the Columbian Literary and Debating Club was held Saturday evening, Jan. 19th. At this meeting Mr. Frank Hoffman was unanimously elected a member. The debate, resolved that "Literature has done more to civilize the world than arms," took place. The debaters on the affirmative were Messrs. Fitzgerald, Bannon, Dougherty, McConlogne, and Keenan; on the negative, Messrs. Spalding, Clagget, Kuebel and Keller. The debate was probably the most interesting that the Society has ever witnessed. The members were well prepared, using no manuscripts, excepting the last speakers on either side. A number of visitors were present.

—The following volumes have been placed in the Lemonnier Circulating Library: *Lives of the Most Eminent Painters, Sculptors and Architects*, Translated from the Italian of Giorgio Vasari, by Mrs. Foster, 5 vols.; *European Art*, Louis Viardot; *Italian Art*; *Rameses the Great, or Egypt 3300 Years Ago*, Lanoise; *Life of Beato Angelico of Fiesole*, Translated from the French of E. Cartier; *A Dominican Artist*, Anon.; *Painters, Sculptors, and Architects of the Dominican Order*, Father Marchese, 2 vols.; *English Misrule in Ireland*, Fr. Burke, O. P.; *Life of Columbus, Knight*; *Miscellanies and Independence of the Holy See*, Manning; *The Slave Trade, Domestic and Foreign*, H. E. Carey; *Turkey and the Turks*, J. V. C. Smith; *Goldsmith's Poems*; *Tennyson's Poems*; *Crabbe's Poems*; *Campbell's Poems*; *Scott's Poems*; *Wordsworth's Poems*; *Byron's Poems*; *Coleridge's Poems*; *Morris' Poems*; *Burns' Poems*; *Hood's Poems*; *Milton's Poems*; *Review of Fox's Book of Martyrs*, Wm. Eusebius Andrews; *Life of Abraham Lincoln*, Bartlett; *Rosemary, Huntington*; *Life of John Paul Jones*, Sherburne; *Napoleon and His Generals*; *British and Irish History*, Rev. Thos. Flanagan. The following were added by binding: *Brownson's Quarterly Review*, last series, 3 vols.; *American Catholic Quarterly Review*, two sets, 4 vols.; *Catholic Record*, 12 vols.; *Blackwood's Magazine*, 21 vols.; *Alte und Neue Welt*, 1 vol.;

London *Tablet*, 1 vol.; McGee's *Illustrated Weekly*, 2 vols.; *Notre Dame Scholastic*, 6 vols.; Franklin's Complete Works, 10 vols. The Association have received several numbers of Brownson's *Review*, old series, from Wm. Onahan, LL. D., of Chicago; *Fabiola*; *Faith of Our Fathers*, two copies; *Land of the Cid*; several pamphlets from a Friend; *Golden Lion of Granpere*, *Trollope*, from Father O'Neill, for which they return a grateful acknowledgment.

—A large audience greeted Prof. Stace, in Phelan Hall, to hear his lecture on matters relating to astronomy. After a felicitous introduction, the lecturer proceeded to dissipate an error which, he said, prevails to some extent in our times, namely, that just as alchemy is the parent of chemistry, so also is astrology the parent of astronomy. So far is this from being the case, that astrology, considered as the art of predicting the future by the aid of the stars, is a mere excrescence on the fair face of the elder science of astronomy, as the records of the most ancient nations prove. We must not, however, forget that in classic literature the terms astronomy and astrology were used indiscriminately, whence confusion arose. After explaining what history tells us of the science of astronomy, of its antiquity, and how a knowledge of it was passed from generation to generation through secret societies, the lecturer passed on to the worship paid to the planets by people in ancient times. Of this part of the lecture it is impossible for us to give anything like a fair report; it is necessary for one to hear the lecturer, or read the lecture in order to appreciate its many excellencies. Coming to another question, he beautifully illustrated it on the blackboard and showed how the peculiar order of the names of the planets in the days of the week arose. There were many theories extant, but he preferred the beautiful method of the antique doctrine of the "music of the spheres." After touching on many other matters very entertaining and full of instruction, given in the lecturer's quaint and happy style, he closed by announcing that since the mere approaches to the temple of astronomy present so many objects of interest that we linger in them unawares until the hour assigned to her worship is passed, he had not yet selected a topic whereon to lecture. The lecture is well worth printing, and we hopeshortly to lay it before our readers in full.

Roll of Honor.

[The following are the names of those students who during the past week have by their exemplary conduct given satisfaction to all the members of the Faculty.]

SENIOR DEPARTMENT.

E. F. Arnold, W. Arnold, M. W. Bannon, T. Barrett, P. J. Cooney, J. E. Cooney, J. Coleman, B. Claggett, J. Carroll, F. Cannon, A. Congar, P. Crueper, W. Dechant, J. M. Devine, A. Dorian, C. K. De Vries, J. G. Ewing, F. C. Ewing, L. J. Evers, J. J. Fitzgerald, F. Fulkerson, R. Francis, E. Gooley, S. Gooley, P. Hagan, J. J. Houck, M. Hogan, J. Hoffman, F. Hoffman, A. J. Hettinger, J. Q. Johnson, J. P. Kinney, F. Keller, Jas. Kelly, J. J. Kotz, F. C. Luther, P. W. Mattimore, W. J. Murphy, H. Murphy, C. F. Mueller, H. Maguire, E. Maley, V. F. McKinnon, J. P. McHugh, J. J. McEniry, M. McCue, P. F. McCullough, J. H. McConlogue, H. W. Nevans, T. F. O'Grady, W. L. Prudhomme, E. Poor, J. J. Quinn, J. P. Quinn, J. Rice, J. Rabbitt, S. T. Spalding, T. S. Summers, G. Saxinger, J. J. Shugrue, C. L. Stuckey, J. S. Smith, F. Williams, F. Walter, F. Winkler, W. C. Farrer, O. Rettig, F. Hellman, J. D. Montgomery, J. Dougherty, E. C. Davenport, O. Hamilton, Wm. O'Brien.

JUNIOR DEPARTMENT.

J. Arentz, R. M. Anderson, J. G. Baker, J. Berteling, J. Carrer, T. F. Clarke, F. E. Carroll, G. P. Cassidy, G. H. Cochrane, G. H. Donnelly, R. French, P. Frain, L. Garceau, J. L. Healy, J. E. Halloran, J. Halle, G. L. Ittenbach, F. W. Lang, J. Lumley, J. A. Burger, R. Mayer, J. Matthews, T. F. McGrath, J. D. McNellis, T. E. Nelson, H. Newmark, F. T. Pleins, R. C. Pleins, S. S. Perley, E. J. Pennington, K. W. Reynolds, H. Rietz, W. Rietz, K. L. Scanlan, G. E. Sugg, A. Sievers, E. J. Singler, W. Stang, C. Van Mourick, E. S. Walters.

The name of S. P. Welty was omitted last week through mistake.

MINIM DEPARTMENT.

J. Scanlan, P. P. Nelson, A. Coghlin, W. McDevitt, G. Lambin, A. Bushey, W. J. Coolbaugh, J. Inderrieden, N. Nelson, F. Gaffney, A. Hartrath, R. Costello, G. Knight, O. Farrelly, C.

McGrath, Jos. Courtney, C. Carrick, C. Crowe, Jos. Inderrieden, E. Herzog, J. McGrath, I. McGrath, S. Bushey, C. Bushey, C. Long, H. Kitz, J. Devine, J. Crowe, T. O'Neill, P. Fitzgerald.

Class Honors.

[In the following list are given the names of those who have given entire satisfaction in all their classes during the month past.]

COURSE OF MODERN LANGUAGES, FINE ARTS, AND SPECIAL BRANCHES.

J. B. Ittenbach, G. L. Ittenbach, H. Gramling, A. Ginz, E. Gramling, A. Rietz, L. Horn, J. Lemarie, W. McCarthy, W. Ohlman, F. Walter, J. Hafner, W. Widdicombe, E. Walters, K. Reynolds, R. Mayer, E. Pennington, R. C. Johnson, C. Johnson, T. O'Hara, J. Krost, A. Abrahams, I. Chatterton, J. English, M. Burns, J. Pembroke, F. Hoffman, A. Hettinger, J. Feuerstein, E. Dempsey, A. J. Burger, J. Arentz, J. Prudhomme, A. Keenan, R. Keenan, K. Scanlan, L. W. Prudhomme, F. Ewing, M. J. McCue, J. D. Montgomery, J. A. Burger, J. J. Quinn, W. J. Murphy, E. Arnold, J. Shugrue, S. Spalding, T. Fischel, W. Walker, F. Hellman, P. F. McCullough, G. Cassidy, C. Clarke, W. Cannon, C. Cavanaugh, G. Sugg, J. Baker, J. Arentz, J. Guthrie, C. Van Mourick, J. Houck, J. Smith, T. Barry, J. Rothert, J. P. McHugh, J. Gibbons, A. Sievers, A. K. Schmidt, O. Rettig, O. Hamilton, J. English, J. Healy, J. Fitzgerald, T. Hale, R. Price, A. Hatt, J. Carrer, V. McKinnon.

MINIM DEPARTMENT.

N. Nelson, J. Scanlan, P. P. Nelson, A. Coghlin, W. Coghlin, W. McDevitt, Jas. Courtney, G. Rhodius, A. J. Bushey, M. Herrick, W. Coolbaugh, O. Farrelly, R. Costello, J. Courtney, G. Knight, C. McGrath, F. Gaffney, C. Cremmen, J. A. Seeger, C. Garrick, C. Crowe, Jos. Inderrieden, C. Welty, C. Herzog, E. Herzog, J. McGrath, C. McGrath, C. Bushey, S. Bushey, C. Long, H. Kitz, H. Snee, J. Devine, H. Farrelly, T. O'Neill, P. Fitzgerald, E. Esmer.

List of Excellence.

[The students mentioned in this list are those who have been the best in the classes of the course named—according to the competitions, which are held monthly.—DIRECTOR OF STUDIES.]

COURSE OF MODERN LANGUAGES, FINE ARTS, AND SPECIAL BRANCHES.

German—H. Newmark, J. B. Ittenbach, J. Pembroke, I. Chatterton, W. Ohlman, W. McCarthy, J. Lemarie, J. Hafner; French—A. Keenan, J. Cassard; Law—J. J. Quinn, W. J. Murphy, E. F. Arnold, S. Spalding, J. J. Shugrue; Painting—A. K. Schmidt; Artistic Drawing—R. Anderson; Elocution—E. F. Arnold, P. Hagan, J. Perea, W. A. Widdicombe.

Saint Mary's Academy.

—Points in Instrumental Music were not given this week, as the examination in this department has been in progress for some days.

—On Sunday evening Miss Blanche Thompson read in admirable style "An Order for a Picture." Miss Galen read a good practical piece, in French, to the effect that all should have a place for everything, and that everything should be kept in its place. Miss Miller, in a very happy manner, read a German poem entitled "The Poor Orphan."

—The magnificent piece of artist work which has been progressing in St. Luke's Studio is at length completed, and is now on its way to Dr. J. M. Toner, of Washington city. The form of the "Toner Art Medal," enlarged about six times, has been reproduced on fine Bristol Board, painted in water-colors, for the purpose of containing an appropriate poem, which is an acknowledgment of Dr. Toner's exquisite gift to the Art Department. On the face of the medal is a bird's-eye view of St. Mary's as it will appear when the plan of the grounds and buildings shall be brought to perfection. The appearance of the picture is that of an exquisite mosaic, and the practiced eye can at a glance perceive the astonishing skill and delicacy of touch required to bring out such a masterpiece in so short a time. The amount of labor and skill

lavished upon the work shows evidently that the gifted Prefect of the Art Department regards nothing too choice as a return for the elegant gift bestowed upon St. Luke's Studio. Each point of the landscape is brought out in bold relief: the trees, the shrines, the towers, the windows of the various structures, the walks and arbors are marvelously perfect. The tints are warm and lifelike, and the entire "acknowledgment" is one of which St. Mary's may well be proud.

Roll of Honor.

ACADEMIC COURSE.

HONORABLY MENTIONED.

GRADUATING CLASS—Misses L. O'Neill, M. Spier, P. Gaynor, A. Harris, A. Henneberry, M. O'Connor.

1ST SENIOR CLASS—Misses C. Boyce, E. Lange, I. Fisk.

2D SR. CLASS—Misses N. Keenan, L. Keena, C. Silverthorne, N. McGrath, M. Way, A. Woodin, A. Dopp, B. Thompson, N. Davis.

3D SR. CLASS—Misses L. Shaw, F. Cregier, L. Otto, J. Burgert, M. Galen, C. Ortmeier, T. Pleins, M. Halligan, M. Brown, M. Wagner, M. Plattenburg, M. Sullivan, Z. Papin, A. Farrell, F. Brazelton, B. Anderson, L. Schwass, L. Walsh, A. Brown, A. Thomas, H. Buck.

1ST PREP. CLASS—Misses L. Neu, J. and M. Winston, S. Rheinboldt.

2D PREP. CLASS—Misses E. Thomas, A. Peak, W. White.

JUNIOR DEPARTMENT.

3D SR. CLASS—Misses A. Kirchner, A. Ewing, A. Morgan, A. Gordon, F. Kingsfield.

1ST PREP. CLASS—Misses L. Chilton, A. McGrath, A. Geiser.

2D PREP. CLASS—Misses J. Kingsbury, F. Fitz, M. Lambin.

JR. PREP. CLASS—Misses L. Fox, M. Hake, L. Van Namee, A. McGinnis, L. Ellis, F. Sunderland, L. French, L. Wood, E. Hackett, M. Lyons.

1ST JR. CLASS—Misses J. Butts, M. Cox, E. Wootten, N. Lloyd, P. Felt, M. Ivers, B. and T. Haney.

LANGUAGES.

HONORABLY MENTIONED.

1ST FRENCH CLASS—Misses N. McGrath, C. Silverthorne, B. Wilson, H. Russell, A. Harris, N. Keenan.

2D CLASS—Misses J. Burgert, S. Moran, A. McGrath, J. Cooney, M. O'Connor, A. Geiser.

3D CLASS—Misses L. Kirchner, M. Wagner, I. Fisk, M. Birch, M. Winston, M. Brown, A. Ewing, M. and E. Mulligan, M. Cox, J. Butts.

2D Div.—Misses Z. Papin, A. Dopp, E. Shaw, M. Casey, M. Danaher, L. Chilton, L. French, L. Fox.

2D GERMAN CLASS—Misses A. Kirchner, M. Usselman, L. Walsh, D. Gordon.

2D Div.—Misses C. Ortmeier, S. Henneberry, L. O'Neill, S. Rheinboldt, K. Barrett.

3D CLASS—Misses M. Way, F. Cregier, S. Hamilton, E. Miller, C. Boyce.

HONORABLY MENTIONED IN VOCAL DEPARTMENT.

2D CLASS—Misses L. Kirchner, A. Kirchner, M. Usselman.

3D CLASS—Misses A. Gordon, L. Otto, A. Brown.

4TH CLASS—Misses J. Winston, K. Reardon, A. Geiser, A. Farrell, S. Rheinboldt, M. Casey, E. Richardson, M. Dudley.

5TH CLASS—Misses B. Anderson, M. Mulligan, M. Hake, E. Galen, A. Ewing, L. Schwass.

ART DEPARTMENT.

DRAWING.

HONORABLY MENTIONED.

4TH CLASS—Misses A. Kirchner, J. Burgert, S. Hamilton, M. Plattenburg, A. Farrell, E. Thomas.

5TH CLASS—Misses H. Buck, E. Mulligan, J. Butts, L. French, C. Ortmeier, K. Reordan.

GENERAL DRAWING CLASS.

JUNIOR DEPARTMENT.

Misses D. Gordon, A. Morgan, A. Ewing, M. Lambin, N. Hackett, A. McKinnis, L. Fox.

PAINTING IN WATER-COLORS.

3D CLASS—Misses L. Kirchner, S. Moran, M. O'Connor.

Promoted to the 3d Class—Miss G. Welch.

4TH CLASS—Misses N. Davis, M. Spier, S. Rheinboldt.

Tablet of Honor

For Neatness, Order, Amiability, and Correct Deportment.

SENIOR DEPARTMENT.

Misses B. Reynolds, A. Reising, W. Dudley, A. Dopp, L. Kirchner, L. Keena, M. Luce, M. Danaher, G. Welch, M. Halligan, M.

Brown, M. Wagner, T. Pleins, M. Plattenburg, K. Hackett, L. Schwass, Z. Papin, M. Sullivan, M. Galen, A. Farrell, S. Rheinboldt, M. Usselman, M. Hayes, M. Loeber, M. Mullen, E. Kelly, 100 *par excellence*. Misses J. Cooney, L. O'Neill, A. Henneberry, M. Spier, M. O'Connor, P. Gaynor, H. Russell, M. Ewing, S. Moran, C. Boyce, B. Wilson, N. McGrath, C. Silverthorne, B. Thompson, M. Way, M. Casey, K. Riordan, L. Walsh, H. Buck, A. Brown, L. Otto, A. Thomas, J. Burgert, C. Ortmeier, F. Brazelton, M. and J. Winston, M. Cleary, L. Neu, E. Thomas, A. Peak.

JUNIOR DEPARTMENT.

Misses F. Kingsfield, A. Geiser, E. Mulligan, J. Kingsbury, M. Lambin, L. Ellis, L. Fox, M. Hake, A. McKinnis, L. French, L. Van Namee, M. Ivers, B. and F. Haney, 100 *par excellence*. Misses M. Mulligan, A. Ewing, A. Gordon, A. Morgan, A. Kirchner, L. Chilton, A. McGrath, L. Wood, F. Sunderland.

Semi-Annual Examination.

ST. MARY'S ACADEMY, 1878.

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The examination of the Music Classes commenced on the 9th inst., and will continue till the 25th; one hour each day, from 5 to 6 p. m., in Vocal Hall.

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On Saturday the 26th, from 8 to 11 a. m., and 2 to 4 p. m., the French, German and Latin Classes will be examined.

Christian Doctrine Classes on Sunday, the 27th, from 2 to 4 p. m.

Other English Classes on the following Monday, Tuesday and Wednesday, from 8 to 11½ a. m., and 2 to 4 p. m.

ART SCHOOL.

On Thursday, the 31st, at 2 p. m., the work of the art pupils will be examined in St. Luke's Studio.

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Time Table, December 26, 1877.

Northward Trains.	No. 5. Peru and Mich. City Ex.	No. 3. Chicago & Toledo Ex.	No. 1. Mail, Ft. W., Tol. and Detroit Ex.
Lv. Indianapolis.....	4.35 P. M.	12.25 P. M.	7.25 A. M.
" Kokomo.....	7.10 "	2.42 "	9.52 "
Ar. Peru.....	8.10 "	3.50 "	10.47 "
Lv. Peru.....	8.25 P. M.		11.10 A. M.
" Plymouth.....	10.25 "		1.14 P. M.
" La Porte.....	11.55 "		2.45 "
" Michigan City.....	12.40 A. M.		3.30 "
Southward Trains.	No. 2. Mail Ft. W., Chl. & Detroit Ex.	No. 4. Chicago and Mich. City Ex.	No. 6. Ft. W., Toledo & Detroit Ex.
Lv. Indianapolis....	5.30 P. M.	4.10 A. M.	9.10 A. M.
" Kokomo.....	2.55 "	1.50 "	6.33 "
Ar. Peru.....	1.50 "	12.38 "	5.37 "
Lv. Peru.....	1.27 P. M.	12.33 A. M.	
" Plymouth.....	11.24 "	10.25 P. M.	
" La Porte.....	10.00 "	8.50 "	
" Michigan City..	9.10 A. M.	8.05 "	

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CONDENSED TIME TABLE.

JUNE 24, 1877.

TRAINS LEAVE CHICAGO DEPOT,

Cor. Canal and Madison Sts. (West Side).

On arrival of trains from North and Southwest.

GOING WEST.

	No. 1, Fast Ex.	No. 7, Pac. Ex.	No. 3, Night Ex.	No. 5, Mail.
Pittsburgh,.....Leave	11.45 P.M.	9.00 A.M.	1.50 P.M.	6.00 A.M.
Rochester,.....	12.53 "	10.15 "	2.58 "	7.45 "
Alliance,.....	3.10 A.M.	12.50 P.M.	5.35 "	11.00 "
Orrville,.....	4.46 "	2.30 "	7.12 "	12.55 P.M.
Mansfield,.....	7.00 "	4.40 "	9.20 "	3.11 "
Crestline,.....Arrive	7.30 "	5.15 "	9.45 "	3.50 "
Crestline,.....Leave	7.50 A.M.	5.40 P.M.	9.55 P.M.	
Forest,.....	9.25 "	7.35 "	11.25 "	
Lima,.....	10.40 "	9.00 "	12.25 A.M.	
Ft. Wayne,.....	1.30 P.M.	11.55 "	2.40 "	
Plymouth,.....	3.45 "	2.46 A.M.	4.55 "	
Chicago,.....Arrive	7.00 "	6.30 "	7.53 "	

GOING EAST.

	No. 4, Night Ex.	No. 2, Fast Ex.	No. 6, Pac. Ex.	No. 8, Mail.
Chicago,.....Leave	9.10 P.M.	8.00 A.M.	5.15 P.M.	
Plymouth,.....	2.46 A.M.	11.25 "	9.00 "	
Ft. Wayne,.....	6.55 "	2.10 P.M.	11.35 "	
Lima,.....	8.55 "	4.05 "	1.30 A.M.	
Forest,.....	10.10 "	5.20 "	2.48 "	
Crestline,.....Arrive	11.45 "	6.55 "	4.25 "	
Crestline,.....Leave	12.05 P.M.	7.15 P.M.	4.30 A.M.	6.05 A.M.
Mansfield,.....	12.35 "	7.44 "	5.00 "	6.55 "
Orrville,.....	2.30 "	9.38 "	7.10 "	9.15 "
Alliance,.....	4.05 "	11.15 "	9.00 "	11.20 "
Rochester,.....	6.22 "	1.21 A.M.	11.06 "	2.00 P.M.
Pittsburgh,.....Arrive	7.30 "	2.30 "	12.15 "	3.30 "

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7 16 p m, Special New York Express, over Air Line; arrives at Cleveland 10 10 p m; Buffalo 6 52 a m.

9 12 p m, Atlantic Express, over Air Line. Arrives at Toledo 2 40 a m; Cleveland, 7 05 a m; Buffalo, 1 05 p m.

4 38 and 4 p m, Way Freight.

GOING WEST.

2 43 a m, Toledo Express. Arrives at Laporte 3 35 a m, Chicago 5 40 a m.

5 05 a m, Pacific Express. Arrives at Laporte 5 50 a m; Chicago 8 a m.

4 38 p m, Special Chicago Express. Arrives at Laporte 5 30; Chicago, 7 40 p m.

8 02 a m, Accommodation. Arrives at Laporte 9 a m; Chicago, 11 10 a. m.

8 45 and 9 25 a m, Way Freight.

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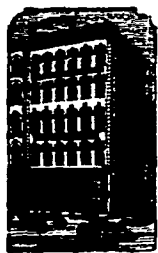
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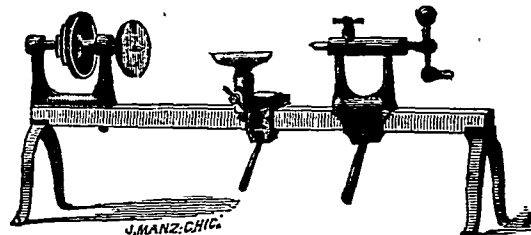
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Time Table—Nov. 11, 1877.

	*Mail	*Day Express.	*Kal. Accom.	†Atlantic Express.	‡Night Express.
Lv. Chicago.....	7 00 a.m.	9 00 a.m.	3 45 p.m.	5 15 p.m.	9 00 p.m.
" Mich. City..	9 28 "	11 10 "	6 20 "	7 35 "	11 15 "
" Niles	10 45 "	12 15 "	8 14 "	9 00 "	12 35 a.m.
" Kalamazoo..	12 35 p.m.	1 40 p.m.	10 00 "	10 26 "	2 17 "
" Jackson....	3 45 "	4 05 "	5 20 a.m.	12 50 a.m.	4 55 "
Ar. Detroit.....	6 45 "	6 30 "		3 35 "	8 00 "
Lv. Detroit.....	7 00 a.m.	9 35 a.m.		9 50 p.m.	6 20 p.m.
" Jackson....	10 20 "	12 15 p.m.		12 45 a.m.	9 40 "
" Kalamazoo..	1 15 p.m.	2 40 "	4 00 a.m.	2 53 "	2 25 a.m.
" Niles	3 11 "	4 07 "	6 10 "	4 24 "	12 38 "
" Mich. City..	4 40 "	5 20 "	7 50 "	5 47 "	4 15 "
Ar. Chicago.....	6 55 "	7 40 "	10 30 "	8 00 "	6 45 "

Niles and South Bend Division.

*GOING NORTH.			*GOING SOUTH.		
Lv. So. Bend—	8 45 a.m.	6 30 p.m.	Lv. Niles—	7 05 a.m.	4 15 p.m.
" N. Dame—	8 52 "	6 38 "	" N. Dame—	7 40 "	4 48 "
Ar. Niles—	9 25 "	7 15 "	Ar. So. Bend—	7 45 "	4 55 "

*Sunday excepted. †Daily. ‡Saturday and Sunday excepted.

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